25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

000 said to have *stolen*. The vast majority of couples go through life faithfully
586 and helpfully. The best influences of regular family life are developed. The dissolutions of marriage which take place are chiefly on account of incompati-

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155. PLEASURE PARTY BY BOAT.

bility. Sometimes the husband and wife merely drift apart. Such a separation, when of long standing, is accepted and the parties are free to marry again. In acute and irreconcilable differences the parties apply to the elders of the place for divorce. It becomes the elders' duty to make three efforts to dissuade the couple from their purpose. Failing in these, they pronounce separation (*kwà hyì*). Pickled tea is eaten, as in the case of the marriage. The boys of the union go with the father, the girls with the mother. Common goods are divided equally; her dower and the proceeds of her independent trade and investments are at the woman's own disposal from first to last. When she can manage—as she often contrives to do—the mother keeps and provides for all her children, but they retain a lien on the father's support. There is no
562 woman so well able to shift for herself as the woman of Burma. Her independent status would seem, to be the corollary of her independent ability to manage by herself. Nowhere else is the wife more prized; nowhere is woman better able to make terms with man. Although under the Hindu code of Manú which the Burmans nominally follow, the status of woman is only the Indian

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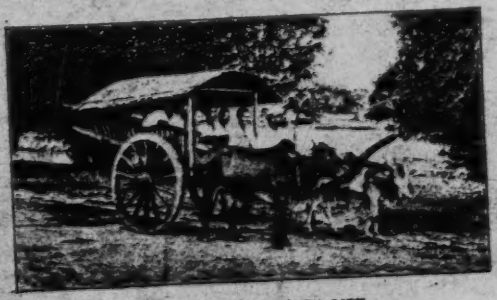

156. PLEASURE PARTY BY CART.

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[opp. p.130]

[To face p. 130.

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289. LAUNG-GO POLING UP-STREAM.

25; Ferrars E-5 (ca. 1890) 1901 AP1 Burma
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At intervals on the main lines of traffic are refreshment-booths, where fruit, sweetmeats, and tea are sold. Meals can be taken in the markets of the towns. In the villages casual travellers enjoy the hospitality of the people. In the afternoon the markets are closed; low tables are set in the roads, where cheroots, fruit, and sweetmeats are sold in the evening. Some of these refreshments are prepared on the spot, such as the *mônlebwè*, a wafer baked in the flame of a fire, in which it rises to an immense size.

202. CLOTH BAZAR.

The wholesale trade of Burma is conducted by brokers (*pwèza*) who receive a commission. Wealthy men operate with their own capital, others find investors and money-lenders to advance funds, some form partnerships and small companies to divide profits. Producers frequently bring their grain direct to the mills; but the bulk of the grain is bought up by the native brokers to the order of the exporters, most of whom never visit the interior. The interest on money is one to six per cent. per mensem. What is not hoarded in the form of plate and ornaments is put into trade or is put out to interest. Money-lending is not a special business because everybody practises it. Appalling as is the rate of interest—the measure of risk—such hard bargains are not driven as in India. Debtors when sold up can nowhere make a new start so well as in Burma. Brokers do banking in a small way; but banking has been made a regular branch of business by the Chettis from India (No. 364), who pay as much as one per cent. per month on deposits and charge one and a half per cent. on loans fully secured. European banks and investments with their high security and low rates of interest do not attract Burman capital.

203. NIGHT BAZAR.

The carrying business is mainly by water, for which Burma possesses unrivalled facilities, especially in the floods

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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308. BURMAN CARTWRIGHTS.

ngapi, dried fish, salt and rice, besides imported goods. They bring down the manufactures of the North—cutch, lacquer, images, and *parti-kaya* wares. They have to endure a formidable competition from the river steamers. In its existing form, the boat of Burma presents no near affinity to the boats of neighbouring peoples. The types of architecture which the Burmans borrowed from India they have treated in a distinctive way which gives them independent interest. But the art which culminates in the stately ship of the Irawadi is purely their own achievement. The work derives unity from the noble balance of the masses and life from the spirited sweep of the curves. The severity of line is relieved by plastic incident in the rich carving. The structure itself is patent and not concealed (with the exception noted), and the decoration goes hand in hand with it. Besides their own type of boat, the Shan type (No. 320) has been developed into a large craft for carrying earth-oil in bulk—the *peingdaw*.

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Two long, partially-hollowed teak logs form the sides of the lower hull, with several thick planks intervening, for the flat bottom. Two planks above these complete the sides, all held together by nails and ribs as in the *laungzat*. There are outrigged bamboo galleries for the crew to row and pole, which allow of the deck-house being carried from end to end, providing accommodation for several families. The rig is the same as in the *laungzat*. In tidal and salt waters, boats have to be beached once a month to bream the bottoms and destroy the teredo. The rest of the woodwork and tackle is protected with earth-oil.

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308. BUFFALO-CART.

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The boats of Arakán are on Indian lines. There is

25; Ferrars E-5 (ca. 1890) 1901 APl Burma
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484 inferior to his own—not penetrating as far as China or India, where he might
485 witness the dire struggle for existence which has disciplined the races about to compete for his soil—the Burman fails to realise how enviable is the lot he

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315. TOWN ENVIRONS IN THE DRY ZONE.

316. CARVED FIGURE OF ANANDA (p. 98).

now enjoys and to recognise the nature of the influences which may effect the decline of his prosperity. Great as are the facilities for travel from the native point of view, to Europeans the discomfort of travel, once off the lines of rail and steamer, is so considerable that few who can avoid it visit the interior.

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317. FERRY STATION.